

From an Old Letter.

Dear Hattie,

Seoul, Nov. 4, 1892.

Last night we almost froze coming up the Han river on a tiny steam boat about the size of a bath tub -

When we reached the landing early in the morning, there stood a group of Northern Presbyterian missionaries, waiting with much curiosity to see what the southerners looked like - We might have horns & hoofs, you know! The five men rushed up & gave us the heartiest hellos & handshakes you ever imagined! We were thrilled & all so thankful! Among them was a tall, slender young man named Moffett. He was the peppiest one & seemed as glad to see us as if we had come from his own home town. He escorted us ladies to chairs hung on poles & carried by two dirty men - We nearly fell out of them laughing - He & the other gentlemen walked - Soon we arrived at the mission compound (yard) where we again received a warm welcome. You should have seen how that Mr. Moffett flew around helping us! You would have thought

Mrs Reynolds

he was accustomed to waiting on a helpless wife - but poor fellow, he is a bachelor! Some girl is missing a good husband.

Later. -- That Mr. M. just took us Southerners under his wing. He helped select our names (ours is Yi), engaged our teachers, Cook & gate man, helped to buy wood, coal chickens & eggs - in fact, did every thing for us except eat & sleep. He saw what a small supply of food we had for the six of us, so he about emptied his store room into ours, saying he would not need anything as he was going away up north to a place called P'yeung Yang. He also found out that Mary & I knew very little about cooking, so he had his cook make us a wonderful "floating island" pudding & brought it down two miles to our home - My, but it was good!

Later. -- That Mr. M. I wrote you about seems to know everything. Will & Mr. Junkin say that his methods of work are so fine, they are going to adopt them, for every thing he starts seems to go. By the way, he was much taken with that little red hat you swapped me for my blue waist.

Later. -- Here I am by my self! That Mr. M. took Will off to the country & Liu Loo-sun. He says women have to get used to that kind of thing, Poor me!

P.S. 41 years later - That young Mr. Moffett, now our Dr. Moffett, has all these years been the best friend, counselor & guide that the Southerners have ever had, & they thank God for giving them such a friend. Today is his 70th birthday, but he is still young & peppy. May he be spared for many more years of blessed service for our Master! Patry B. Reynolds.

Mrs. Jenkins.

Mrs. Reynolds.

Cheng Hai Wan
Mr. Tali
Mr. Jenkins
& baby.

Miss Davis
(sitting)
Mr. Reynolds
Miss Tali.



Mrs. Reynolds 2

Journal of A. A. Pillsbury

Calcutta A.P.S.

Dr. E. L. WOOD

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Seoul, January 6th 1897

On account of the visit of Rev. Mr. Loomis to Korea I could not leave Seoul before October 21st. Leaving Chemulpo by steamer on the 25th I arrived at P'yung-Yang on the 27th, and having spent Sunday there I left for the interior south-west from P'yung-Yang. The first night after starting we spent in a village of some six houses. Before it got dark I took a few books and went out to see whether I could sell a copy or two. Unexpectedly I met a man who had visited P'yung-Yang some time ago and bought a Gospel of Luke and a catechism. He got so attracted to those books that he read them all through and learned by heart the ten commandments and the Lord's prayer. He told the people what good books they were, and they all returned with me to the inn and spent the evening there, being taught some of the truths of Christianity. I sold three Testaments and five Gospels. I may say here that the reason why I sell more single Gospels than Testaments is because only the four Gospels and the Acts are as yet translated into Korean. The Testaments that I sell are Chinese, and can only be read by good scholars. The farmers and common laboring people can only read single Gospels which are translated into Korean. After visiting several other places I arrived at a little town called Sun-Hi. It is but a very small place, and I did not expect to sell any Scriptures there. Next day was market day, but there were very few merchants in attendance. Nevertheless I took out my package of books and began to invite the people to read and buy them. At first all their attention was only attracted

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by my person. They fingered my hat, clothes, books, everything but the books. I waited patiently, and when all their curiosity in that line was satisfied they began to look at the books. When they were told, what books they were one after the other they began to buy them and in half an hour I sold eleven Testaments and twenty seven Gospels. On my way farther I passed a little market. So it was not the time to stop for dinner. I took down my bundle of books and sent my horse ahead. Immediately I was surrounded by a crowd, and in a very little while I sold six Testaments and thirteen Gospels. This was the last place in the province of Pyung-an. Though I did not sell very many books in this part of the trip it was evident that the people who bought the Scriptures did not buy them simply for curiosity but because they knew something about Christianity and wanted to learn more. Almost in every place there were several men who tried to show that they were acquainted with the "Jesus doctrine" as they call it. One would say that he knew the followers of this doctrine have to keep Sabbath. Another would say he knew a Christian must not drink, lie, steal etc. Another one would speak out that he knew this doctrine teaches to honor parents (a thing that the Koreans are very strict about, not only when their parents are living but far more after they are dead). Every one who bought a book was told to go to Pyung-Yang and inquire of the American Missionaries, if he wants to learn more about this religion.

Going on I got to the mouth of the Ta-Tong River which I intended to cross and go over into the

province of Nhang-hai. When we got to the ferry we found that all the boats were too small to take my horse over, and we had to go around to another place about ten miles distant. When we arrived there we found that the boat had just left, and that we would have to wait until next day, as the boat was going only once a day. The only thing to do was to make ourselves at home in the single room of the single inn of the place. By the evening the inn got well filled up, and by the time we went to bed there were twenty five of us who were going to spend the night in that one small room. It was a good opportunity to talk to the people and have them to read the Scriptures. The whole evening was spent this way, and I sold one Testament and fourteen Gospels. Next day about noon the boat came at last. As usual there was a long distance of mud to pass before one could get to the boat, and most of the passengers paid the boatman for carrying them over on his back. We had to cross a piece of water about ten miles wide, and it took the boatman the whole afternoon to do it. To a foreigner it is very wearisome to see the Korean method of propelling boats. No matter how large the boat is, even though its capacity is several tons, it has only one boatman, and only one oar on the keel which is moved in the water back and forth, something like a fish moves its tail when swimming. Unless some impatient passenger gets up and helps the boatman (which, by the way, does not happen often) the latter has to work alone, and, of course, under such circumstances

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the boat can not be expected to move as fast as a
 steamboat. By the time we reached the other side,
 and the passengers and the baggage were carried
 over from the boat to the dry ground, it began to
 grow dark. We had to spend another night in an
 inn with the same amount of people as the night
 previous who were waiting for the boat which was
 going next day. Soon after I went to sleep I was
 suddenly awakened by my near neighbour who had a
 severe spell of epilepsy. It affected my nerves so that
 I could not go to sleep any more during the whole night.
 Next day I went on to Chang-Nion. On the way we
 stopped to rest by a single house which was by the
 road. Soon the boat came out. I asked him whether
 he had ever seen Christ's book. He said he had
 heard about that doctrine but had never read any
 books. Then I offered to sell them to him and
 briefly explained their teaching. He was very much
 interested and gladly bought a Testament and eleven
 Gospels. In the evening of the same day I arrived
 at Chang-Nion. On account of the market I was
 obliged to stay four days there. In the meanwhile
 I visited another market about ten miles distant
 from Chang-Nion. While I was staying at Chang-Nion
 the people were constantly coming to see me, and
 of course, none of them went away without being
 spoken to. Many of them bought books. In the
 evenings a good many people would gather in our
 inn, and the whole time would be spent in preaching
 to them and reading the Scriptures. Thus I sold

twenty Testaments and sixty one Bibles in that town. While on the market I met two men who told me they were Christians and belonged to a Church about fifteen miles distant from Chang-Nion. (By the word "Church" I do not mean an organized church as it were, but a company of believers who have a place of worship where they regularly assemble.) They invited me to go and see their church. It was not far away from my road and I thought I would go. It is but a very small village of some ten families, all of whom are Christians. They had raised among themselves money enough to build a large chapel. They seemed to be very glad to see me and in the evening and next morning we had two prayer meetings. From there I went to Ah-Nak. When I arrived there I found a good many Christians from different churches not far from that place who came up to get the magistrates to stop the official squeezings that were going on in their villages. In the evening we had a long prayer meeting at which besides the Christians there was present a large crowd of other people. Next morning the Christians were returning to their homes, and some of them invited me to go down and see their church which was about five miles distant from Ah-Nak. I gladly went. It was again a large chapel built by the native Christians. In the evening that I arrived, and next morning before I left, we had two prayer meetings. There are a good many baptized members there, and a great many more catechumens. All of these men are good Christians, but two of them are especially worth mentioning.

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Their names are Mr. Kim and Mr. Han. Both of them give all of their time to the Lord's work. Mr. Kim does not receive a cent, and Mr. Han, being very poor, gets a support of one dollar a month. Both of them are all the time going about the country from village to village preaching the Gospel, sometimes both together, and sometimes separately. Often they do not return home for several weeks. Hundreds of people were converted through their two men. In a number of places where there would be several converts in one village they would raise money among themselves and build a chapel.

Frequent invitations were sent to the missionaries in Pong-yang to come and see them. Thus, just recently, the people of a certain village where no missionary had ever been, built a large chapel, and, when Rev. Mr. Lee of the Northern Presbyterian Mission was visiting other churches they asked him to come down and pay them a visit. It was a very nice surprise, and in one evening he received forty two catechumens there. I don't think there is any greater happiness in this world than to see those heathen, who a few years ago did not know anything about God, or salvation, and who are now not only worshipping the only true God, but also give all their time to preaching the Gospel. May the Holy Spirit strengthen them and so act through them that all their native brethren may soon be brought to Christ. While going on our way in one place we had to cross a narrow channel of the river the banks of which were very steep and on account of the tide being out were

very muddy. To get down to the boat there were paths on both sides made of stones which were fitted for anything but walking. After a good deal of trouble we got the horse down to the boat, but while trying to ascend on the other side he stumbled over the stones of the path and got into the mud which was three feet deep. Trying to get out he fell and the whole load fell into the river. It took us a long time to take the things out and we had to spend the whole day washing and drying them. However this delay was not quite useless. I spent a pleasant day in the house of a Christian family that was living there, and besides that I met two Christians from another village who told me they were living not far from my road, and as there were a good many Christians in that village they would be very glad to see me. Some time ago a man from that village, Mr. Chai, learned that there were some foreigners in P'yung-Yang who were teaching a new religion. Afterwards when a friend of his was going to P'yung-Yang, Mr. Chai asked him to buy some Christian books. The friend brought with him a Testament, some single Gospels, a Catechism and a hymn book. Through those books Mr. Chai was converted. Soon after his conversion he began to preach the Gospel not only to his neighbours, but to everybody whom he would meet. Now though there are only a few baptized members in that church, there are a good many who profess to be Christians. Among themselves they had already raised money, and were going to

built a chapel. I arrived there on Thursday
 night. On the following Saturday and Tuesday there
 were two large markets to be held not far from that
 place. The Christians invited very much on my staying
 there over Sunday, and as it suited I did so. While
 I was staying there people from other villages were
 constantly coming to see me. Some of them came
 as far as ten miles. Every morning we devoted to
 the study of the Bible, and in the evening we had
 prayer meetings. On Sunday we had a long service.
 So many people came to the Sunday service that,
 although the house was quite large, there was not
 room enough in it, and we had to spread mats in
 the yard and had the service in the open air.
 When I went to the above mentioned market, Mr. Chai
 and several other Christians went along with me to
 preach there. This Mr. Chai gives his house, his
 wealth and all his time to the Lord's work. All
 the meetings are held in his house. If anybody
 comes Mr. Chai receives him into his house and
 feeds him. While I was there a good many people,
 as I said, were calling, and Mr. Chai always made
 them stay the whole day, and of course furnished
 them their food. On Sunday forty people took
 dinner at his house. And the man is only a common
 farmer, who has not even an acre of land of his
 own. This shows how the Holy Spirit can work
 in a man. I spent four days, and addressed seven
 meetings at that place. The last remarkable
 work I saw on this trip was in a little town by

the name of Chai-ying. Before I arrived there I did not expect to meet anybody who knew anything about Christianity. But when I arrived I was surprised to find a good many Christians. I do not think that even the missionaries of Pien-gang knew about it. A man of that place has a Christian relative who is living in a village where there is a Church. While visiting that relative last summer he heard the Gospel and found Christ. After he returned home he began to preach to his neighbours, and at present about twenty men profess to be Christians. The only books they had was a Testament and a catechism which has a form of prayer and five hymns at the end. Every Sunday, and also on other days they meet, read the Testament and the prayer, and say the hymns. They do not know much, but are trying to do their best, and it seems to me that this is not less acceptable to God than a service in a large Church at home with beautiful music and a powerful sermon. In the evening we had a prayer meeting, and next day after the market was over I started for Seoul. I arrived home December 22nd having sold nine hundred and fifteen Gospels and a hundred and seven Testaments.

I enjoyed this two months' trip much more than any former trip. Nothing can express the happiness I felt seeing how the Lord's work is spreading all over the country, and how the Holy Ghost is taking hold of these people. May the

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Lord hasten the time when "the kings of the
earth and all the people, princes, and all judges
of the earth, both young men and maidens, all
men and children" will adore the Lord of hosts.

A. A. Pieter.

Sepul, Korea. July 11th. 1899.

Dear Dr Ellinwood:-

I send you ~~herewith~~ ^{the} outline history of the Korea Mission and I do ~~hope it will be~~ ^{hope} in time to be of some use.

I regret much that it is so late but I have been so driven with Mrs Underwoods continued sickness that I have been unable to get it done before. I feared much that we would have to come home and had not there been so many of our people home at this time we would I think have tried the trip ere this but as things are now I am in hopes that Mrs Underwood is now on the road to perfect recovery.

The difficulty was she had been working too hard and nervous prostration had set in. It was not easy to get back strength but as a final trial before we went home we took a trip to Vladivostock and the sea air has done Mrs Underwood a great deal of Good. She is far from well yet but we hope for the best and pray that the rest that we are insisting on at the present time may be a great deal of use to her and we hope and pray for perfect recovery.

I think the outline ought to have a statement of the status of the Mission similar to what you publish in the Assembly reports.

If you cannot use this outline please return it to me as I think that I can make a good use of it.

Mission work all goes on well and thanks to a Good Lord who does not let our weakness hinder the work he has been blessing most wonderfully during the year just past.

I suppose you have met Dr Avison ere this and have heard from him about the work. Something must be done about the Government hospital. I have written to my brother about this matter and I wish you would get from him what I have said re the matter/.

Now I must stop as I have to get ready to go off on a trip in but a little

With Kindest regards

H. Underwood

AN OUTLINE HISTORY OF THE KOREA MISSION
OF THE PRESBYTERIAN CHURCH IN U.S.A.

FILING DEPT.

JUN 24 1955

SECRETARIES

The Hermit nation of Korea, closed for centuries to all influences from without, opened its doors to the world and Christian civilization by its treaty with the U. S. in 1882. This was God's call to the churches to enter and give to the Koreans a pure gospel. Yi Hu Chun, commonly known as ^{u e} ~~Rijintin~~, a Korean gentleman who for his services in saving the life of her Majesty the queen, had been allowed to visit Japan, where he became converted, sent an earnest appeal to the church in America early in '83, to send the gospel to his countrymen. At about the same time a number of the more progressive Koreans were in Japan studying her laws and customs, not a few of them in attendance upon her military schools.

Through Rijintin, some of them were introduced to a number of the Presbyterian missionaries in Tokio, and they became much interested in the Christian religion. About this same time Dr. McClay of the W. E. Mission in Tokio visited Seoul and laid before the Korean government, through its Foreign Office, an outline of the educational and medical work which it was the plan of his church to initiate. Kim O Kiun, the minister of foreign affairs, being acquainted with Dr. Knox of Tokio, and the work of the Presbyterian Church in Japan, was desirous that this church also should be represented in Korea

and, unsolicited send a formal request from the Korean government, through the foreign office to Dr. Knox for our Board, asking them to begin Mission work, which request is now in the archives of the Board in New York.

With these documents before him, it does not seem strange that Dr. Ellinwood, although standing almost alone at that time, should so strongly urge the immediate opening of work in Korea. The gift of Mr. I. W. McWilliams of \$6,000.00 for this purpose turned the scale, and early in 1884, the Board decided to organize the Korea Mission. The first appointment was of Dr. J. W. Heron, a practicing physician of Knoxville, Tenn., followed almost at once by that of H. G. Underwood, student at the New Brunswick Theological Seminary. Just after these appointments, and before either had started for the field, Dr. H. M. Allen, then a missionary in China, offered himself for Korea. Receiving his appointment by cable, he left Shanghai at once, arriving in Korea late in the summer of 1884. Receiving the appointment of physician to U. S. lega-

tion he brought his family early in the fall. His well known services in saving the life of Prince Min Yang Ik, in the ^Uomente of '84 preserved for him almost unlimited favor with the royal family, and the establishment of the government hospital, under Presbyterian Mission control. Dr. Heron arrived in June '85, and became at once associated with Dr. Allen, and a year later the arrival of Miss Ellers (afterward Mrs. ^uBurker) marked the beginning of Women's Medical Work. After her marriage, this work was taken up by Dr. Lillias S. ^oHorton.

Evangelistic work for women was early inaugurated by Mrs. Heron. With one little pupil, a girls' school was started by Mrs. ⁿBurker, and later handed over to Miss ^eHayden, now Mrs. Gifford.

By the end of 1890 the working force of the Mission was increased by the addition of Revs. Gifford and ^tWoffett, Mr. Gale, Miss Doty, Rev. and Mrs. Baird and Dr. and Mrs. Vinton. The work from the beginning has been wonderfully blest as the following outline will show.

Medical Work.

Medical work from the start has been a prominent feature of the Korea Mission. The first appointment was that of two medical and one clerical missionary, followed by that of a lady to do medical work among women. The wisdom of this action on the part of the Board has been fully justified by the results.

Seoul:- The government hospital from the first created a good

impression, and to this day is held in high esteem by officials and people. This hospital at the start was under the charge of Dr. Allen, with whom on his arrival, Dr. Heron became associated, until the removal of the former to government service, left the latter in sole charge until the time of his lamented death. Dr. Heron was known by all as an earnest, devoted worker, very popular among the people and a favorite at the palace. Both doctors Allen and Heron were decorated by his majesty and given high rank as Korean noblemen. Miss ~~Miss~~ Ellers arriving in the summer of '86 was received with much favor at the palace, and at once entered upon her duties as physician to women at the hospital. Upon her resignation after her marriage in 1888, Dr. ~~Horton~~ succeeded her as woman physician at the palace and hospital. From then up to the present time the hospital has been under the care successively of Drs. Vinton and O. R. Alison.

Dr. O. R. Alison, a practising physician of Toronto, a professor in the school of pharmacy in that city, holding professorships also in the medical college of the University, offered himself for work in Korea in 1893. On his arrival Dr. Vinton turned the hospital over to him. He found a multitude of government officials interfering with his authority, and squandering the funds of the institution. After a determined struggle he succeeded in putting the hospital on a finer and more substantial basis, than ever before.

He also succeeded Dr. Vinton at the palace, where he was ever received with marked favor.

Sickness having compelled Dr. Horton (Mrs. Underwood) to relinquish the work at the hospital in 1890, she was succeeded after some years by Dr. Georgiana Whiting, and later by Dr. Eva H. Field, ~~and~~ our lamented Miss Jacobson followed by Miss Shields acting as nurses.

About a year after the opening of the hospital, a preparatory medical school was instituted with the approval of the government, at which all of the members of the Mission assisted, although at that time such a school was premature and the best pupils were drafted off as interpreters, still the work was not lost, as a large number of the intelligent and better class of young Koreans were brought in direct personal contact with the missionaries, and some of the most influential friends of Christianity today are the former pupils and attaches of that school. This work has latterly been begun anew by Dr. Avison, and those associated with him; text books are slowly being prepared and the foundations for a native school of doctors are being patiently laid. From the very start, the evangelistic side of medical work has never been lost sight of. The mission has been blest with doctors, who were missionaries first.
Reading and waiting rooms with native Christians in attendance are always open, and here all patients hear the news of the great Physician of the soul. Latterly a travelling hospital evangelist has been engaged, whose duty it is to follow up hospital patients who carry the gospel to cities, villages, and homes that have been opened up by medical work. Daily services are held with the patients, and Doctors, nurses and many of the Korean attendants constantly

strive by word, deed, and by the use of tracts to hold up Christ crucified.

On the arrival of Dr. Avison, Dr. Vinton as noted above, resigned from the hospital for dispensary and itinerant medical work, and in this connection opened the Waldo chapel and dispensary in the center of the city.

The mission has laid many duties upon Dr. Vinton's shoulders, and as treasurer and secretary of the mission of Seoul station, custodian of the Korean religious tract society, caretaker and distributor of the publications of the mission, his hands have been so full that his medical work has been much curtailed. After her return from America, Mrs. Underwood continued to visit the palace as physician to the queen, which post was retained until her Majesty's cruel death.

The I. W. Underwood Shelter and the O'Neil dispensary at Wohakwan have been under the care of Mr. and Mrs. Underwood up to the present time. Dr. Whiting gave up her place in the hospital for medical itineration, making as with all our missions, the evangelistic aspect the prominent feature in her work. The occasional appearance of the terrible scourge of cholera, has offered invaluable opportunities to the missionary bodies in Korea to display the spirit of Christ in the alleviations of distress. Especially in 1895, when with the aid of the government, the whole city and surrounding villages were distributed, sanitary preventive measures were

instituted, temporary hospitals were fitted up where patients were cared for personally by missionaries and native Christians, and hundreds of lives were saved, so that the government issued proclamations urging those afflicted at once to apply to the missionaries, and after the plague had been stamped out, the minister of Foreign affairs sent a dispatch to the U. S. Minister asking him to convey to the missionaries the thanks of the government for what they had done.

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Pusan.

Medical work in Pusan was begun by the lamented Dr. Brown in 1892. Ill health soon forced him to leave the field. Mrs. Brown, also a physician, undertook part of his work during his illness at the dispensary at the native town of Pooosan.

Dr. Irvin took up his work, and removed the dispensary, as it was too far from his house for practical use. His medical skill and kind heart have won the respect of all for miles, and *around* great numbers come from long distances all through the South to seek his aid. Dr. Irvin insists upon the evangelistic side of the work being prominent, and as a result the medical work in Pusan has been the means of much good. His trips into the country have been mainly

evangelistic and latterly he has announced his determination to leave medicines behind, and make his itinerations purely preaching trips.

Pyeng Yang.

The medical work in Pyeng An, ^{Province,} contrary to that in ^{the city of} Seoul, supplemented rather than initiated the evangelistic work. Dr. J. Hunter Wells arriving in Korea in '95, after assisting very materially in the cholera work at Seoul, opened hospital and dispensary work in ^{the city of} Pyeng Yang. From year to year a very large and steadily growing work has been reported, special attention being given to eye surgery, for which the hospital in Pyeng Yang is said to be Why Said? justly noted.

~~at~~ ^{Taihu}

About 100 miles from Fusan is the capital of the Southern province of Kyeng Sang Do. Evangelistic work was begun here a year or so ago, and medical work was initiated under Dr. Johnson in 1898.

Educational Work.

While the Korea Mission has always realized the importance of Educational work, in a measure, they have felt that evangelistic work must come first and educational work follow, rather than the reverse, and as a result this branch of our work has not received the attention from the mission which it deserves, nor is it as well developed as it should be.

How much about that?

The first school work of our mission was the hospital school noted above under medical work. Very early in the history of the mission, an orphanage was started, which ran on as such for 5 or 6 years. The government signified its hearty approval of such an institution, the minister of foreign affairs stating that such an institution had never before been heard of in Korea. At a later date its distinctive feature as an orphanage was dropped, and it was continued as a boy's school on a partially self-supporting basis. The school was successively under the care of Messrs. Underwood, Gale, Moffett, ~~and~~ Miller and Baird. In 1897 with the advice of a visiting secretary of the Board, as the evangelistic work appealed more strongly to all the members of the mission than the Educational, the school was suspended until such time as an Educator should develop in Korea.

The work of this school was by no means lost. Many of the boys taught here are now able workers in the Master's vineyard.

While the Presbyterian mission there has at the present

time no school for higher education, there are a number of self-supporting native church schools, where the primary elements are taught, Reading, writing, arithmetic, Chinese geography and history, are included in the curricular, but first and foremost, the Bible in the native script as well as in the Chinese character.

The aim is to gather together the native teachers of these schools in summer normal classes that they may be the better fitted for their work. From all these schools young men are beginning to graduate. Their numbers will steadily increase, and it devolves upon us to provide some means for satisfying the thirst for a higher education which we have implanted. These schools are all church schools under the care of the local church authorities, with the supervision of the missionary in charge, as to both methods the teacher employed and the curriculum. It is from the graduates of these schools, we look to draw those who are to be trained to become our future helpers, evangelists, teachers and preachers. These schools at present are mainly for boys, but in several instances, without any suggestions from the foreigners, they have been arranged for the admission of girls as well as boys.

In addition to this, and better than this, at the instance of the missionaries, in some cases similar schools have been instituted for girls alone, the one church having under its care the two schools. Several schools are under the special care of our lady missionaries, Mrs. Bifford and Miss ^W Trambold in Seoul, Mrs. Irvin in Fusan, ~~Mrs. Swallen~~ in Genoa, Mrs. Loe, Mrs. Wells and Mrs. Baird in Pyeng Yang.

Girls' Boarding School.

Before the advent of missionaries female education was unknown in Korea, and to this day, even the more enlightened Koreans are persuaded with difficulty that anything beyond needlework and housekeeping is necessary for the training of women.

From the outset, therefore, our task has been double; first that of proving the need of an education, second, that of providing it. With great difficulty, therefore, and only by offering the strongest inducements were we able for several years to do more than gather a handful of little girls from the humblest and poorest families. Gradually, by persistent efforts, with the growth of enlightened sentiment and the increase of a Christian constituency, we have been able to arrive at the point where a few of the girls are entirely supported, and a number are partially supported by their parents or guardians. As has been said, this school was started by Mrs. ^WBecker, it was handed over by her to Mrs. Gifford, and although nearly all our single lady missionaries have assisted from time to time, it has been mainly under the charge of Mrs. Gifford and Miss Doty in whose hands it still remains.

Theological Training.

Korea is as yet a young mission field, has no trained native ministry, has no schools for such training, no men as yet.

sufficiently educated from whom students for a theological seminary proper, could be drawn.

Up to the present time our theological training has been given practically by having picked men accompany missionaries on their evangelistic and preaching tours, training the deacons, stewards and class leaders in the management of church affairs, and in annually gathering the helpers and church leaders in training classes. These classes continue from two or three weeks to a little over a month, during which time instruction is given, in exegetical and topical Bible study, Bible Introduction, Church History, Sacred Geography, Church Government, singing, and preaching.

At these classes one or more missionaries generally give the instruction, and frequently enlist the services of some of the older and better instructed helpers in the teaching and training of new comers, or beginners.

Literary Work.

The Mission to Korea found its literary work all to be done and no small part of the missionary's time has been spent in the preparation of tracts, hymns, school text-books, Bible translation, as well as helps in the study of the language.

by Mr. W- A grammar and pocket dictionary were published in 1890, and were followed by Mr. Gale's Grammatical Notes in '94, and his large dictionary in '97. Mrs. Baird's Fifty Helps in '96, and Mr. Swallen's adaption of the Gouin system to the study of Korean now

almost completed. Mrs. Gifford has prepared a primary Geography, Mr. Woffett several text books. The Doctors have medical school books under way, in fact all except the more recent members of the mission have done more or less tract and book work.

The translation of hymns was early begun, and has been largely participated in by various members of our mission. Sunday school lesson sheets of which 3,000 are printed each week, and a ten page weekly Christian family paper called "The Christian News" is part of the regular output by Presbyterian missionaries.

Bible Translation.

Bible translation has always had first place in all the appointments by our mission. At first Mr. Ross's translation of ~~the~~ New Testament prepared in China was used, but was found available chiefly in the North, and Rijintir's translation of Mark was temporarily used in Seoul. A revision of this was put through the press in Yokohama early in '87 by the writer, very early in the history of our work, an Executive Bible Committee was organized by the Missionaries working in Korea and the work of translation has been committed by them to a Committee of five, two of whom are Messrs. Underwood and Gale of our Mission. Various books have been issued from time to time, the whole New Testament has been finished, the provisional translation of which was to have been simultaneously given to all the churches in Korea in the spring of '99, but this was delayed in the press. In accordance with the rules of the Com-

mitted, this provisional New Testament is being revised at the same time that the Old Testament is being translated. Of this revision the 1st 3 books have been completed and issued and several books of the Old Testament are well under way.

Woman's Work.

Use
The beginnings in work for the women of Korea were made by Mrs. Allen, and Mrs. Heron. There has been a gradual but very marked change in the whole aspect of the work in Korea. At first it was men and almost exclusively men, who were interested in Christianity, seekers after truth, and applicants for baptism, and later a few, very few women. Then gradually the proportion^{on} of women increased and we were admitting as many women as men to membership in the church. But now in a number of our older churches the women out-number the men.

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When Mrs. Allen first arrived, there were but few opportunities for Christian work among the women, gradually the opportunities increased and in a few years Mrs. Heron had a class of women meeting regularly for Bible study, five of whom were baptized in 1888. One of our most trusted women helpers today was a member of this first Bible class.

Direct evangelistic work among the women has been from the first a special feature of our lady missionaries' work. In Seoul alone there are fifteen women's Bible classes held each week, by the missionaries; the native women are visited in their homes. A

number of our ladies make short trips to the neighboring villages several times during the year, and some of them, notably Dr. Whiting and Mrs. Underwood, have made quite extended itinerating tours covering 400 or 500 miles in the round trip, one of these trips reaching beyond the Yalu ^{or Pivly} something over 1000 miles. On these trips medicines and tracts are distributed, the Christians encouraged, Bible classes are held, the baptized women and catechists ^{women} and inquirers are instructed, examined and encouraged to work for their sisters, and the Gospel preached to the heathen.

As early as '95 our single ladies inaugurated the excellent plan of making protracted visits to neighboring churches and outstations, settling down in some native home, daily gathering the women and children for instruction and worship, and living Christ among the people. Since then this has become more and more a feature of our work around Seoul, and recently in Pyong Yang and Busan.

As woman's work developed, and many of the ^{a Korean} native Christian women manifested a desire to tell to others the news of the peace and joy they had found in Christ, they began purchasing tracts for distribution with their few hard earned pones and making short trips on foot, at their own expense, to villages and cities where there were no Christians, to preach what they knew of the Gospel, in their simple crude way. Thereupon the idea of gathering the leaders and active workers in a training class for women helpers, similar to that for the men, occurred to missionaries in Pyong Yung and Seoul simultaneously, but was carried out first with great

success in Pyeng Yung in the spring of '98.

The native women of that city paid the expenses of their country friends while at the class. Similar houses are now being held regularly in Seoul, Pyeng Yung and some of the out stations around Seoul.

At ⁴Yusan and Wenson women's Bible classes have been held, and systematic visitation has been carried on. At ^{Taiku}Yuzen the work is still in its initial stage, and as yet the ladies are largely confined to the task of winning a place in the hearts of the people. Great encouragement is felt in the results of work among Korean women. Their devotion, enthusiasm, self-sacrifice and zeal, evidenced in more than generous giving, endurance of persecution and hardship, and in faithfulness in preaching the word.

Evangelistic Work.

Although the first clerical missionary did not arrive in Korea until the spring of '85, and despite the strong conservatism of the people of the ~~Hermit~~ ^K nation, and the long delay that had obtained in China and Japan in the opening of work, in answer to concerted prayer we were permitted to baptize the first convert only fifteen months after landing, a man today in good and regular standing in the church. In September, 1887, we were able to organize the 1st Protestant church in Korea, with a membership of 23 before the end of the year. Very early in our history the system of self-support as set forth by Dr. Nevins ^u was brought to our attention and after careful consideration, it was believed that although the

How many have missed out?

work might perhaps be slower in developing at the first, such a system would result in a stronger and more vigorous church in the end, and in consequence it was then adopted and has been vigorously followed ever since. The results have far exceeded our highest expectations.

Far from the work seeming to be hindered in any way by such a plan, the throwing of the burden upon the shoulders of the natives, the insistence that every Christian is to be a worker has seemed to develop the church more rapidly and more surely than would have been possible under any other method.

It has been said that the people of Korea must be more wealthy than those of other Eastern lands, but ^{all} Chinaman resident in Korea, who have come from the province of Shantung (said I believe to be one of the ^{or} poorer provinces of China,) have asserted that the people of Korea are as a class poorer than the people of Shantung. One of our most active leaders, who had travelled considerably in China before his conversion says, "when we take into consideration the amount spent by the heathen Korean and Chinaman in his heathen ceremonies, idol worship, sorcery, witchcraft, and ancestral worship, we can plainly see that if the native Christians are willing, and will show as much zeal in the worship of the true God as they showed for such rites, they will be well able to support their own native work, build their own native churches, buy their own books and contribute something toward carrying the Gospel to "those who have not yet heard".

Translation, publication, the providing of missionaries, hospitals, higher education should be the work, for years to come, of the ^{in America} home boards, but the support of evangelists, native pastors and preachers, and in part the cost of the primary schools, should and may be left to the native church.

In the first years the work was mainly learning the language, preparations of simple tracts, making acquaintance with the people, preaching in the streets, teaching school and itineration. In the first four years when there was only one clerical missionary on whom came the labor of teaching in the government school, charge of the orphanage, preaching in the city, the preparation of language helps and books, only few extended itinerating trips were taken into the interior.

On these trips a large number of books and tracts were sold, thousands of leaflets were distributed and in fact on these initial trips a wide spread seed sowing was almost all that was possible. These few trips were confined to the provinces of Whang^u Hai and Peng An to the Yalu^u River.

More definite and systematic work was possible as the number of missionaries slowly increased and as familiarity with the language was gained. Seoul station, considering Seoul as a center includes the province of Kyeng^{wz} ~~ki~~ ^{to}, the Southern half of Whang Hai ^{to}, the Northern border of Ching^{ent} Ching ~~so~~, and the Western border of Kang^{ent} W^{ent} Do. All the work in all the provinces at first centered in one organized church at Seoul. As the other stations were set off the Christians from that section were draughted into

separate organizations.

The first church has been under the care of various missionaries, has had a steady and continually increasing growth, and has developed into three churches in Seoul, with a number of off-shoots in the adjoining territory. When this church outgrew its building the native Christians asserted their ability to erect their own church home. Ground having been provided, by giving labor, material and money, they succeeded in building the new edifice, without foreign aid, and it was dedicated in 1895. This is but a sample of what the native congregations in Korea are doing, and it has been the happy experience of missionaries in itinerating trips, to find perchance a new church erected, a new building purchased or a schoolroom added to the church which he is asked to dedicate to the service of the Lord.

This same first church is the centre of a large and rapidly growing Christian work, all around the city and within a radius of 100 and more li (30 miles) they are carrying on regular active work and each week they conduct from 35 to 40 regular meetings in 17 different places. The same in a proportionate scale may be said of several of the other churches. Of more recent growth are churches at ~~Hong Sun To Koly~~ ^{Gung mot}, under Rev. Mr. Moore, and the two congregations of Gen Mot Koly and In Sang Pritchay under Mr. Gifford.

A modification of the Methodist system of classes and class leaders has been introduced in Seoul and has proven a valuable aid in pastoral work as well as a potent evangelistic agency.

One of the most interesting branches of the work under the supervision of the Seoul station, is that at ^{o a} Sprai in the County of Chang Yan in Whang Hai Do. To this place early in the '80's, the brothers ^{Euju a} Saw of ~~Woo Yu~~ came, to make their home. They had heard the gospel from Rev. Mr. Ross of Mukden, China, from ^o Sprai they made frequent trips back to China and afterward to Seoul to hear more of Christ, and to procure books for distribution. Here, with what little knowledge they had, they preached Christ, and by their lives commended the gospel they professed. From time to time various missionaries visited this village, considerable time was given to instruction and several were baptized. In 1895 the lamented Mr. McKenzie arrived, gathered the few Christians together, daily taught them by precept and example and encouraged them to consider the matter of building a church. They entered into this work with considerable zeal, and as a result the first church built entirely with native funds was dedicated in June '96, on the spot where originally the shrine of the heathen deity of the village had stood. To this building they have since added a school, here too, was organized the first church school in Korea which they have moderately endowed. The whole village is Christian, and a high grade of spirituality is manifested. This church is the center of and supports a large and flourishing work.

There are in connection with Seoul station 22 churches partially organized, all of which are entirely self-supporting, with 970 communicants, 2322 adherents. They carry on 74 weekly meetings, with an average attendance of 1700 with 23 Sunday Schools with an

70. Field

average attendance of 1000.

The native deacons, stewards, Sunday school teachers, local class leaders, teachers of church schools, officers and committees of young people's societies, boys in the church schools, book shop-keepers, as well as a number of active Christians in connection with the above churches makes a volunteer force of evangelists and col^{le}porters in direct contact with the missionary in charge, and is constantly carrying the gospel to the nonbelievers otherwise unreached. In this way, being constantly in touch with the foreign leader, they become daily more and more efficient.

The church officers, local class leaders and Sunday School teachers, meet the missionary in a weekly class for Bible instruction and mutual consultation with regard to church work, and in addition to this the missionary often takes a number of the younger men with him on evangelistic trips, thus providing a peripatetic theological school, combining practice with theory.

Pusan Station was first occupied as a mission station in 1891, by Mr. and Mrs. Baird, joined a year later by Mr. and Mrs. Brown. Rev. and Mrs. Adams were added to the working force of this station in 1895. In 1896 Mr. and Mrs. Baird were removed, leaving Mr. Adams scarcely yet proficient in the language. A year later Mr. Adams was transferred to ~~Tai Su~~ ^{Taegu} so that evangelistic work is now in charge of the physician, Dr. Irvin, and Rev. ^{Cyrus} ~~Mr.~~ Ross, not yet two years in Korea.

Thus Pusan has seen many changes, and in this respect has

been somewhat at a disadvantage. Notwithstanding this, there is an organized church there whose members have been much commended for their activity and zeal. A very promising work is reported from Kim Hai, and the general policy outlined above is followed in the main.

Gonsan. This station was occupied by our mission in '92 by the removal of Mr. and Mrs. Gale from Seoul, who a year or so later were joined by the Rev. and Mrs. Swallen. A large amount of Mr. Gale's time has been occupied with literary work and when Mr. Swallen ^{first} ~~had~~ arrived a great deal of his time was necessarily taken up in language study. Nevertheless Mr. Swallen spent considerable time in itineration and seed sowing throughout a large part of the province. His later reports bring news of considerable interest in the interior and his belief is that under proper culture, it would open up in a similar way to the work in Pyeng Yang.

During Mr. Gale's absence in America, the work in Gonsan was also under the charge of Mr. Swallen and considering the newness of the field results are encouraging.

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A large and flourishing native church has grown up, the native Christians are active and zealous, thus freely contributing of their means to the furtherance of the work, pay all the running expenses of the local church and church school with the salary of a teacher, and have a considerable balance on hand toward the erection of a church building.

In 1899 the work at Gonsan station and in this N. E.

province was turned over to the newly organized mission of the
Canadian Presbyterian Church.

Pyeng Yang. Pyeng Yang was not set apart as a separate station un-
til 1893, and thus starts as to date the next to the youngest of
our stations. No small amount of seed sowing and preparatory work
had been done long prior to this. The work of the B. & ~~W.~~ Bible
Society before the opening of Korea by treaties, when agents had
been sent across the border from China had been largely confined to
the provinces of Peng An and Whang Hai. Mr. Ross's agents also
came largely from this northern section and spent most of their
energies here.

As a consequence the missionaries on their first arrival
in Korea naturally turned their attention to this Northern province.
The first itinerating trips were all made to this section. The
first native col^opartners and evangelists were sent thither. After
the arrival of Mr. Moffett this work was placed in his care and
frequent trips and prolonged stays were made in different parts of
the province, more especial effort being spent in the city of Pyeng
Yang, slowly and steadily a band of earnest Christians has gathered
around Mr. Moffett. Early in '94 during a brief absence of Mr.
Moffett from the city the Christians, both Methodist and Presbyter-
ian, were seized, thrown into jail and under torture ordered to re-
sume their faith. By the grace of God they were enabled to stand
firm though threatened with death. Mr. Moffett and Mr. McKenzie
at once started for Pyeng An, and after determined interviews with

the officials and the intervention of the British and American representatives, the persecutions were discontinued, The Christians released, and an indemnity to cover the loss sustained to the property of the missionaries was paid. This exhibition of strong faith under persecution on the part of the Christians, as well as the attitude manifested by the mission and the representatives, did much to commend the gospel to the attention of people in that section.

Following ^aspeedily ^acame the China-Japanese War in which the City of Pyang Y^ang and the surrounding country suffered so severely. Sept. 94

When? When immediately after the battle of Pyang Y^ang, as soon as they were permitted to return, Revs. Lee and Moffett entered the stricken city, the people, as sheep having no shepherd gathered in companies looking to them for protection and help.

Then it was that the faithful sowing of the seed began to show results, and there was inaugurated the most marvelous movement in missions that Korea has seen, one of the most marvellous in the world's history of missions. Hundreds, almost thousands, flocked to the missionaries seeking to know of Christ, many of them, though with but little knowledge already calling themselves Christians; and the work of the missionaries was the most difficult task of training teaching, guiding, these multitudes, desirous of joining themselves to the church.

The policy of work was the same as that already outlined, and the people have nobly responded in their efforts to reach their neighbors. Steadily the work has spread in all directions, and it seems impossible to keep up with its rapid progress. As Mr. Speer

said in his report of this section the "opportunities are unlimited".
As a result the Pyeng Yang station reported in 1898, 126 out sta-
tions, with 121 entirely self-supporting churches, 1050 communi-
cants, and 5950 adherents.

Taikeu

Tagoo. Tagoo is the newest of our mission stations, was set apart
as a separate station in the fall of 1898. Before this residence
had been taken up by Mr. and Mrs. Baird whose place on their remov-
al was filled by Mr. and Mrs. Adams joined later by Dr. and Mrs.
Johnson.

Up to the present time considerable seed sowing has been
done in this, the capital of a thickly populated province. Lengthy
and careful itinerating trips have been made, the gospel publicly
preached and a large number of scripture portions tracts and books
have been sent throughout this section. Here too, we look for
large things, and expect in the near future to be able to report a
steadily growing church.

Glancing then over the history of this mission, we find a
new field almost at its very organization adopting the plan of mis-
sion work commonly known as "the ^UHevins system." We have been fortun-
ate in the fact that not only has our mission been practically a
unit in this, but all the other P resbyterian missions in Korea
have adopted the same plan. On no mission field has this method
been so fairly tried, and the results have far exceeded the most
sanguine expectations. In the Hermit Nation of Korea, we had anti-

icipated that work would develop more slowly than in Japan—"The nation born in a day", we had, too, expected that our adoption of this plan of work might somewhat retard in time (at least for some years) the development of a native Christian church, but the results as shown above have proven the contrary. Looking over the whole field then, we find that where the most persistent effort has been made, there the work has most fully developed. In Seoul, Kyang Kee Do. and the southern half of Whang Hai Do. which is under the care of Seoul station, in the northern section of Whang Hai under the Pyeng Yung station, and in Pyeng An, North and South, where the first and main efforts of our mission were put forth, where the seed was earliest sown, there we find strong self-supporting, self-propogating Christian churches and communities.

In the south at Fusan and Kim Hai the work is beginning to open up along the same lines, and at Genson where promises to the opening of our station in ^{which} almost no work had been done and but few books distributed, already we find an active, earnest church pushing the work of the gospel in the surrounding section and Mr. Swallen announces that proper culture at Hun Hang promises a similar work to Pyeng Wung. X.

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3 W.A. G.B.S

1310 Topeka Ave., Topeka, Kan., July 25, 1899.

Dear Dr. Ellinwood:-

In regard to the letter from Australia, I think that your decision to decline their proposition for affiliation is undoubtedly wise and right. Any other course would be but the beginning of unending dissensions.

Your statement, "I am writing to you——for any knowledge you may have of the particular relation to ^{us} which our Australian brethren desire and, "We would like to know what you know ^{and} what you think," make it necessary to go somewhat into the history of the Fusan affair.

The Australian Mission in Fusan was established in 1891, the Victoria Presbyterian Church sending out one clerical and several lady workers at the same time. The relation between the men and the women's work was at first somewhat undefined, but subsequent events brought out the fact that they were all under one Committee of the same church, though separate societies at home were responsible for their financial support. One of the original ladies, Miss Perry, withdrew from their organization and from Fusan. She subsequently returned to Korea planning to establish an orphanage in Seoul on the faith plan. She left Fusan I think in 1895. The other ladies have not worked on the faith plan, they are still the accredited missionaries ^{of the} same Committee and church (though they are supported by a ladies society), and so far as I know they have never applied ^{to our mission} to be affiliated with us. If you received such a proposition from them, or the ladies' society supporting them in Australia, and reject ^{ed} it on the ground that they were working along faith lines, you must have confounded them with Miss Perry, spoken of above.

I am in the dark, therefore, with regard to the statement in your letter, "having declined to enter into any kind of organic relations with the one party----- could not without offence accept the other!"

In 1893 Mr. Mackay the male missionary of their party returned to Australia on account of ill health. His successor, Mr. Adamson, was educated in England, had never been in Australia, and was unknown by sight to any member of the Australian committee. Their mission in Fusan which had previously lived in peace, was soon involved in quarrels, and these have been growing in intensity ever since. They were all, however, both men and women, accredited missionaries of their committee at the time I left Korea. The ladies were therefore not a separate faith mission, but an integral part of their work. A. I.

As I understand it the dispute was not one of policy, although questions of policy may have entered. It was simply a question of the personal character of Mr. Adamson. The ladies doubtless often acted foolishly, and they were without sufficient legal knowledge or skill to make any case for themselves in a trial; but they were earnest Christian women, who before the quarrel commenced, had been successful in their work. Both Mr. Adams, (who has been in a position to know thoroughly,) and I, together with our wives, have had no confidence in Mr. Adamson's fitness to be a missionary, fearing that his presence was a positive injury to the work.

After some time a deputation of two was sent from Australia to settle the dispute; one a man representing the Yoke fellows' League, supporting Mr. Adamson, and the other a lady representing the women's societies which supported the ladies. Both were the representatives, however, of a common church and under one committee. The man delegate, Mr. Gillespie, staid in Fusan about ten days, being a guest of Mr. Adamson, and taking no steps to inform himself as to Mr. Adamson's character,

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which he might easily have done by a little impartial investigation.
He went back vindicating Mr. Adamson.

The lady delegate, Miss Dinwoodie, stayed more than a year, living in the same house with the ladies, but being there long enough and meeting enough people to take in the situation. She was convinced of the unrighteous character of the man.

The deputation, being unable to agree, made contrary reports; thus transferring the quarrel to Australia. The home committee were from the first disposed to vindicate Mr. Adamson, but from the conflicting reports, being unable to come to any settled conclusion, they sent a request to have the matter examined by our mission, with the proviso that those living in Fusan, and ~~Mr. Moffett~~ in addition, should be excluded from the committee. He, it seems, had written a private letter to Australia in commendation of the ladies' worth and work.

As to what body this request was addressed to, there is doubt, the letter being addressed to "Dr. Underwood, Chairman of the Board in Seoul." Some thought that this meant the Seoul station, and others, more properly, perhaps, thought that it was meant for the Korea Mission. The confusion of terms doubtless grew out of their ignorance of our organization. The letter, at any rate, failed to reach the Mission. Seoul station asked the Board what should be done, and permission was given to the Mission to investigate. Seoul station again took the matter up and appointed a committee of investigation. In fact, however, the wisdom of making the investigation was questioned very much by some members of Seoul station. The committee was chosen by a tie vote after much debate and long balloting, ^{only} several of the voting members being absent at the time. We in Pyenyang only heard incidentally of the request for investigation and the permission of the Board, and then too

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late to express our dissent effectually. We then sent a telegram request
 ing Seoul station not to investigate Pusan affairs! My reasons for oppos-
 ing investigation were, (1) That it was an outside affair, distant from those
 who were eligible to the committee, and involving much time in its set-
 tlement, (2)-That many of the main witnesses in the case had scattered
 from Pusan and therefore the most conclusive evidence could not then be
 produced, (3)-That it would be impossible during the short time at the
 disposal of the committee and in the absence of many witnesses to reach
 the exact facts, (4)-That there was danger of having the dispute spread
 into our mission, (5)-That there was danger that through lack of a full
 knowledge of the situation, and of all the evidence, that injustice might
 be done to the weaker and more innocent party, (6)-I must confess also
 that the acceptance of a request to mediate which by its terms passed
 over those members of the mission who were the most conversant with
 the situation seemed unnecessary and unjust. Other reasons might also be
 given.

Our telegram was too late in reaching Seoul to be considered and
 the investigation took place with probably some of the results that we
 had feared. The investigating committee probably designed to make a neutral
 report. Its effect in Australia however was taken as favoring Mr. Adamson.
~~He was again exonerated. In a printed report the Women's Presbyterian Mis-~~
 sion Union of Victoria they refer to the "Foreign Mission's committee's
 unqualified approval of Mr. Adamson's past conduct, and the assurance of
 its 'unabated confidence' in him, and on the other hand an almost equally
 unqualified condemnation of the agents of this Union. The action of the
 F.M. committee here referred to was the one taken after they received the
 report of the investigating committee. The W.P.M.U., being dissatisfied
 with this verdict, thereupon declared their intention to withhold funds
 and to "withdraw their agents from Pusan," the ladies having previously
 resigned. From others I learned that they were only dissuaded from so

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doing by a proposition from the F.M. committee that they ^(in Australia) should propose affiliation with our mission and allow the event to decide whether they ^(The Ladies) remain or withdraw from Korea. One may be unprepared to institute charges against Mr. Adamson and yet be sufficiently doubtful of his character as to cause them to regret exceedingly that an investigation, designed to be neutral, should unintentionally have led to the exoneration of the doubtful and the condemnation of those who earnestly meant to give their lives and service to Jesus.

At the last Annual Meeting of our Mission Seoul station was ordered to change its minutes as to show unquestionably that the action was that of Seoul station, Korea Mission thus washing its hands of the investigation and of its results. ^{It is as} you say therefore, "the brethren in Korea desire to be relieved of the responsibility of an open recommendation." Had the proposition for affiliation been made to the Mission I feel sure that it would have been overwhelmingly defeated.

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At the time of our last Annual Meeting all the members of the Australian Mission were present. I learned from some of them that they were expecting that a proposition from Australia for affiliation with us would be made to our Mission, it being their understanding that letters to that effect had been written from Australia to us. No such letter was presented however and therefore no action was taken. It was the opinion of those who spoke of it that the authorities in Australia, being unable to decide the matter themselves, wished to put us to the test to find whether we would be willing to affiliate with one party, though we rejected the other. Of course this would have been out of the question.

I do not understand from your letter whether you have already sent to Australia the statement, "I acknowledge that in the issue between policies our sympathies were wholly on the side of the committee and its Mission," or whether you plan to send Mr. Cairns that statement in your final reply.

See p. 86 - Rev. L. B. Beck

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The Mission could not make that statement for ^{three} ~~two~~ reasons, (1)-There is no vital question of policy involved, the faith principle not entering in, (2)-The most of the Mission do ^{not} sympathize with the conduct of the Committee or its Mission (if Mr. Adamson is intended), (3)-Such a statement, though made with a desire to maintain neutrality, would be construed ^{in Australia} to prejudice the case against the ladies.

I do not see how, with a succession of nondommittal replies, the Victorian church is to decide who is the cause of this long standing difficulty. I hope it will emphasize the folly of sending out men who ^{they} have not been seen, and the importance of choosing and sending out only spiritual men. I have written fully on this subject because you may hear of it again. I trust that this may be treated as a private letter.

I am Yours Very Sincerely

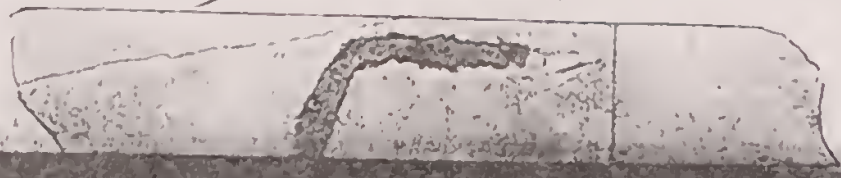
William M. Baird.

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microfilm reel #282, Vol. 241, letter #8
regarding division of territory with Australian
mission (1899-1910)

~~Autograph~~



RECEIVED
OCT 7 1899
DR. ELLINWOOD

Proposed to remove n. Australian &
Society O
Pyeung Yang, Korea.

Aug. 29, 1899.

My Dear Dr. Ellinwood: Missinell

Your letter of July 20th

Concerning the Australian Mission Affair reached me yesterday and I reply at once as I leave tomorrow for an itinerating trip before going to the Annual Meeting.

I am glad you have not presented this question to the Mission for I sincerely hope it may ever be kept out of our mission for the sake of peace and harmony and a right spirit in our own ranks.

I do not wish to write very much on the subject even tho what I do write is a confidential expression of my opinion in response to your request.

I have every confidence in the Christian Character and I consecrated sincere purpose of the two ladies (Misses Wenzies and Brown) of the Australian Mission in Fusan. Many of us believe that the grossest injustice has been done them.

I have not that confidence in the ministerial representation of the Australian Mission in Fusan.

I do not think it desirable to have

"affiliated" relations (whatever that may mean) with either of these Missions so long as the present ministerial representative is on the field. Were he not on the field there would be no need for affiliated relations and the whole question would be removed. The relation would naturally be one of sympathy and Co-operation between the two Presbyterian bodies working harmoniously in the Council of Presbyterian Missions.

I believe that all the difficulties have arisen from and turn upon the character of the man on the field. The Secret said about this, the better. Now as to what the Australian Committee desires or as to what their missionaries desire

I do not know. No communication from them has ever been laid before the Mission. The Seoul station as a station sent a Committee to Fusen, much to the regret of many in the Mission who had no opportunity to express an opinion on the advisability of such a step, and against the wishes of many in the station.

I think I can probably best express all that I might say by stating that in my opinion the Australian Missionary Committee have "caught a Tartar" and not knowing what to do, they are

looking for some easy way of getting rid of him -
and of ridding themselves of an unpleasant predicament.
I most sincerely wish that the Australian Church
would send to Fusan a spiritually minded Christian
man as a missionary to work with the Ladies
who are now there. If you meet any of them
in Washington can you not urge them to do this.
Whatever situation the Australian Church may present
or whatever proposition it may make, even under
changed circumstances I hope the Board will take
no action affecting our Mission until that proposi-
tion has been presented to the members of the
Mission for an expression of opinion.
With kindest regards thanking you most
sincerely for kind words of Congratulation upon
our marriage

Very Sincerely Yours
Samuel A. Moffett.